Linguistic Problems and Challenges Faced by Translators in Rendering the Positive Character Traits in the Holy Quran into English: Justice as a Model

الإشكاليات والتحديات اللغوية عند ترجمة السمات الشخصية الإيجابية في القران الكريم: سمة العدل انموذجا

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Abstract

This study intends at investigating the linguistic problems and challenges the translators of the Holy the Qurʾān face while rendering the Quranic justice words as the positive character traits from Arabic into English. It is based on the rendition of three professional translators namely, Mohammed. A. S. Abdel Haleem, Mohammed. M. Pickthall and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali. The translations offer a hoc basis for the investigation of the linguistic problems and challenges while translating Qurʾānic texts into English in general and the Quranic justice words in particular. The corpus for the current study contains the translations of the positive character traits in the Holy Qurʾān namely, justice. The three rendered texts are compared to the interpretations of the commentator, whom the three translators have been conversant with, for example, Ibn Kathir (2007), Alt-Tabari (2003), Tafsir al-Jalalayn(2007) in order to probe the commentators' impact on the three translators as well as to which extent they maintain the intensity of the Message in general and the Quranic justice words in particular and determining to which extent the translations reflect their implied meaning in the target text. The study reveals that the translators of the Holy Qurʾān, compared to other literary genres, encounter many linguistic problems and challenges in rendering the Qurʾānic ST message in general and the Quranic justice words in particular that attributed to contextual, and socio-cultural causes which make differences and give rise to gaps or absence of lexicalization in the target text (English)

Keywords: Holy Quran; Justice: Linguistic Problems; Translating; Positive Character Traits

Introduction

Background to the Study

The translation is certainly an important instrument of communication as it aims at breaking down the barriers among languages and bridging the cultural gaps between nations. Nevertheless, to attain plenteous and inventive communication between any two different linguistic codes, the entire command of the two languages is needed as well as the understanding of both cultures of the source language text (SLT) and the target language text (TLT). The lack of such cultural knowledge would create problems and predicaments in conveying the implied and

intentional meaning from one language to another; for this reason, unavoidable losses could happen. Consequently, any rendering process should assure that the text of the target language (TTL) offers the main components of the text of the source language (TSL) by integrating it well into the inceptive result to create the equivalent effect as was aimed by the text of the source language (TSL). One such significant interest in the translation of the Holy Qur'an into English is the fact that many non-Arabic speaking Muslims require scholars to render the meaning of the Holy Qur'an to convey its message to them all over the globe paramount (Mohammed, 2005; Abdelaal ,2015). Nonetheless, a sacred and religious text such as the Holy Qur'an, communicates the words of Allah the Almighty, rendering it raises lots of problems and challenges for translators.

Statement of the Problem

One of the linguistic problems and challenges faced by the translators of the Holy Quran is that some lexicons such as Quranic positive and negative character traits are Qur'an specific, and they do not have equivalents in English. For example, the Qur'anic word رِئَاء riāa and lailatu 'l-gad ليلة القدرdo not have an equivalent word in English. (Alhaj, et al,2022; Abdelaal1, et al,2015), therefore, when a seek is made to render this lexeme into English, its original sense could be lost. Another thing is that there are some dissimilarities and disparities as a consequence of not concerning with the exegesis of the Holy Qur'an, and lack of knowledge of Arabic linguistics and rhetoric, (Faiq, 2004; Al-Qinai, 2012).

In connection with this study, some previous studies were carried out to tackle the problems of translating the embedded meanings of the Quranic words into English such as Quranic love words, in some selected ayahs (Alhaj,2022) as well as Quranic positive character traits, for example, the Quranic patience (Al-saber) words (Alhaj, et al,2022) However, such studies tended to concentrate on the stylistic loss and causes of pragma-linguistic difficulties only. As of yet, a few studies have explored linguistic problems and challenges encountered by translators of the Holy Quran in translating Quranic positive character traits into English such as humility, honesty, truthfulness, kindness, compassion, mercy, and so on. Hence, there is a need for further studies to investigate such types of Quranic positive character traits and their linguistic and stylistic problems encountered in translating them into English. Thus, the proposed study aimed to examine linguistic problems and challenges faced by translators of the Holy Quran in rendering the Quranic 'justice' word as the Quranic positive character traits in three English translations of Mohammed. A. S. Abdel Haleem, Mohammed. M. Pickthall and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali.

Objectives of the Study

The current study aims at:

a. investigating the linguistic problems and challenges faced by translators, namely: Mohammed. A. S. Abdel Haleem, Mohammed. M. Pickthall and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali in translating the positive character traits in the Holy Quran into English.
b. Scrutinizing how rendering the positive character traits in the Holy Quran such as 'justice' into English create a serious challenge for translators of the Holy Quran.
c. Pinpointing the causes of these identified linguistic problems and challenges.
d. Identifying the apt and pertinent translation strategies utilized by the three translators in rendering the 'justice' words in the Holy Quran into English as a positive character trait.

Questions of the Study

To attain the objectives epitomized in the present study, the successive study questions have been asked:

1.   What are the linguistic problems and challenges encountered by translators of the Holy Quran, namely, Mohammed. A. S. Abdel Haleem, Mohammed. M. Pickthall and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali whilst translating the positive character traits in the Holy Quran into English?

2.   What are the causes of these identified linguistic problems and challenges.?

3.   To what extent does translating the Quranic positive character traits such as ' justice' into English create a great challenge for translators of the Holy Quran?

4.   What are the apt and germane translation strategies and procedures utilized by the three translators in rendering the 'justice' words in the Holy Quran into English as a positive character trait?

Review of Literature

The Concept of Positive Character Traits

As the believers offer their souls to Allah, the Almighty, and manage themselves to the direct route and righteous path, they endeavor to occupy blameless and ethical conduct and carriage. After some time, virtuous nature becomes recurrent and constant, and engages in their ethical repertory; they become part of their personality. (Utz,2011; Al-Jaza'iry,2001). Moreover, there are plenty of positive character traits, for example, kindness, mercy, compassion, honesty, truthfulness, humility, patience, and justice. (Al-Hashimi,1996).

The Concept of Justice in the Holy Quran

Justice is meant to be just and honest and to abstain from racism and bigotry, unfair treatment, injustice, oppression, and severity. Justice is crucial for persons as well as the community. It leads to individual happiness and rapture and succeeding salubrious working of the society.

"إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ" (النحل:90)

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. sūrat l-naḥl (The Bees):90)

 Innal laaha ya'muru bil <u>adli </u>wal ihsaani wa eetaaa'i zil qurbaa wa yanhaa 'anil fahshaaa'i wal munkari walbagh-i' ya'izukum la'allakum tazakkaroon. sūrat l-naḥl:90)

When justice is missed and lost, individuals become anguished and disillusioned and may work to procure their straight or fitting rights, which sometimes recur into savagery and turbulence.

There are many types of justice:

a.   Justice with Allah the Almighty by glorifying, venerating, and praying to Him alone with no partners and adhering to His commands.

b.   Justice in judging between individuals: by offering everyone what is equitably owing to them.

c.   Justice among spouses, couples, husbands, wives, and children: by avoiding offering favoritism to each.

d.   Justice in elocution and talk by not swearing falsely or telling rumors or lies. (Al-Hashimi,1996; Al-Jaza'iry,2001; Utz,2011).

e.   Justice in belief: by not conceiving other than the truthfulness and reality.

Linguistic Problems in Translation of the Holy Quran into English

Linguistic problems can be divided into lexical, syntactic, semantic, and stylistic. (Sadiq, 2008) lexical problems, in the Holy Qur'an, are a more complicated issue. The Holy Qur'an language is the most expressive language among the different Arabic dialects. Translators sometimes render some words as polysemy though they are not. Rendering what looks to be a polysemic noun is also problematic. The word (alnajimالنجم)) is a polysemic word, which has at least two different meanings:

1.star(AlSuyūṭī, 1986,p.189).
2. Herb(Al-Munjid,1999,p.122)

Pickthall considered the word (alnaji النجم) as a polysemic word and translated it into(star) in the ayah وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ Wannajmu washshajaru yasjudan. The word(al-najim) polysemic word which means(star) in the ayah, وَالنَّجْمِ إِذَا هَوَى and (plant) in the second. The word (sets/ goes down/ setteth which means fall down سقط أو هوى, all these senses represent the linguistic context (The Co-text) for the first meaning of النجم (the star).The words(the trees, prostrate also represent the context of utterance for the second meaning of النجم (the plant). (Alhaj,2014) The difference is due to the total homonymy in the two lexemes that share all distinctive properties (grammatical categories, the set of grammatical forms, sound form, and spelling) like the word " bank" which means either" financial institution" or the side of a river" Löbner. (2013)..

Similar to the linguistic problems above, idiomaticity issues are among the prominent linguistic problems in the translation of the Holy Quran into English, for example, the idioms of the Quranic Arabic language are quite distinct and highly varied from that of the English language, staying accurate and constant to the Quranic original text, hence rendering them into English is very challenging and extremely complicated. Moreover, the Quranic idiomatic expressions have semantic, syntactic, and pragmatic complexity which poses a great challenge for translators and the receptors (Aldahesh, 2013, Ali,2017) Translating Quranic idioms and culturally-bound expressions are not piece of cake and simple work because particular lexical items of the Quranic Arabic are truly and purely culture-bound in the dimensional and ephemeral contexts and whose rendering may result in the ambiguity of the Holy Quran.(Khan,2008;Alhaj,2021).

Previous Studies

Alhaj et al, (2022a) conducted a study entitled "The Underlying Stylistic Problems Encountered in the Translation of the Quranic Patience (Al-saber) Words into English with

particular reference to Surratt Āl-'Imrān. The findings of the study revealed that there are some underlying stylistic problems in the translation of the meaning of the Quranic patience (Al-saber) words into English in Surrat Āl-'Imrān., which are due to the inappropriate background of the contextual and stylistic, and cultural causes.

Aboud et al (2021) conducted a study in the Arabic language entitled" The Concept of Justice: A Study of Evidence. The study showed that the meaning of justice, which is due to Allah Almighty is that He is in the premium in doing a ruler in justice in His creation, as the matter of the two worlds was wrought by creating causes.

Alhaj, A. A. M. (2022). conducted a study in linguistic problem language entitled" Identifying Causes of Pragma-linguistic Difficulties in Translating the Embedded Meanings of the Quranic Love Words into English: A Comparative Interdisciplinary Study. The findings of the study revealed that rendering the Quranic love words is even more arduous than translating love words in other genres because of the religious genre. Also, the study showed that translating the embedded meanings in the Quranic texts is not quite easy. This is because Qur'anic love words involve very inventive differences in meaning that are difficult to be grasped.

Sharqi, et al (2017), conducted a study in the Arabic language about the concept of justice entitled". The Concept of Justice and its Attributes in the Biography of the Prophet. The study showed that justice in Islam is described by the guarantee of the realization of the right to freedom which enables all people to get their justice and needs of life easily and easily, this justice becomes larger to embrace everyone, which is incompatible with the jurisprudence of passions and proclivities and loves.

Agliz, R. (2015), conducted a study entitled " Translation of Religious Texts: Difficulties and challenges. The study is mainly focused on the difficulties and the challenges that Arab translators are faced with when they cope with

religious texts. The study showed that syntactic equivalence, tautology, and paragraphing are the most important main elements that should be taken into consideration to produce a faithful and suitable translation.

Mahmoud, (2015). conducted a study entitled" Challenges of Translating Islamic Religious Items from Arabic into English.". The study aimed to pinpoint the linguistic problems that a translator could encounter when rendering Islamic religious items from Arabic into English. The study concluded that, that using a transliteration strategy followed by a simple or detailed explanation is the best strategy that could be used by a translator when he/she is faced with a culture-specific item.

Ilyas, (1981) conducted a study entitled" Linguistic and Extra-linguistic Problems in the translation of the Holy Qur'an. The study aimed to explore the translators' approach to tackling the linguistic (lexical & syntactic), and extra-linguistic (variant readings & cultural) problems of the text. The main result of the study is that the Holy Quran is untranslatable in the strictest sense.

Methodology of the study

The present section of the research paper aims at shedding light on the method of the study that is adopted by the researchers in gathering data concerning the study.

Study Design

This research paper adopted a descriptive qualitative method; particularly, the content analyses sort of qualitative study. This method needs written language that the researchers, investigate to determine the linguistic problems and challenges faced by translators in translating the positive character traits in the Holy Quran into English and the causes behind them

Sampling

In the present study, Abdel Haleem's, Khan's, Al-Hilali's, and Pickthall's English translation of the Holy Quran constitutes the data of the study. The translation was obtained from the work of Mohammed. A. S. Abdel Haleem (2004): "The Qur'an: A New Translation", Mohammed Khan and Mohammed Taj Al-Din Al-Hilali(1996):" Interpretation of the Meanings of The Noble Quran in the English", and Mohammed. M. Pickthall(1938/2004):" The Meaning of the Glorious Koran. This study utilizes purposive sampling as the chosen data were drawn out in accordance with the research purposes. Intentional sampling is the sampling that relied on choosing samples for a certain objective, and this kind of sampling rises commutability (Abdelaal, et al,2015; Teddlie & Yu, 2007). The concentration was only on the rendered Quranic ayahs including linguistic problems and challenges.

Data Collection Procedures

In connection with the present study, the English texts of the Holy Qur'an translations namely, Mohammed. A. S. Abdel Haleem, Mohammed. M. Pickthall and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali, were gathered for analysis aims. The data gathering implicated several stages: First, the ayahs of Quranic positive character traits, "justice" and their interpretations (tafsir) in the exegesis books such as Ibn Kathir (2007), Alt-Tabari (2003), Tafsir al-Jalalayn(2007) were recognized followed by identifying of the matching rendition of selected ayahs of Qur'anic justice by the three translators' fruitful work. After that, the renderings were probed prudently by the researchers to know the implication and the connotation of ayahs of Quranic positive character traits, "justice". Finally, a comparison of the intended meanings in the translation and the veritable meanings in the exegesis books, and the Arabic monolingual dictionaries, such as Online Arabic-English-Arabic specialized dictionaries, (2014), Al-Mu'jam Al-

Waseet(2004), Al-Mu'jam Al-Waseet,(2013),,and *Al-Mawrid.* A Modern English-Arabic Dictionary (1977) was made.

Research Tool

A tool of the research is very important in collecting the data of the present study, the two researchers are the main tools of this study. Moreover, the researchers dedicated a lot of time to examining and exploring the linguistic problems and challenges confronted by the three translators in translating Quranic justice العدل "aleadl" words into English. Then the data were analyzed by the researchers pursuing the purposes and answering the questions of the study.

Findings and Discussion of the Study

Examples of linguistic problems and challenges in some Quranic ayahs encountered by the three translators in rendering Quranic justice العدل "aleadl" words into English.

Example 1

Source Surrah:الرحمن Ar-Rahmaan, verse:9)

ST: **وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الرحمن:9)**
الْمِيزَانَ

Transliteration: **Wa aqeemul wazna bilqisti wa laa tukhsirul meezaan**

Target Text

(1)   Abdelhaleem: weigh with justice and do not fall short in the balance
(2)   Khan and Al-Hilali: and observe the weight with equity and do not make the balance deficient.
(3)   Pickthall: But observe the measure strictly, nor fall short thereof.

The Meaning of the Ayah

"weigh with justice and do not fall short in the balance". The meaning of this ayah is**:** do not

swindle in weight and measurement; rather, you should observe justice and fairness when measuring and weighing. (Tafsir Ibn Kathir, vol.4. 2203)

The Linguistic Problems and Challenges in the Translation

The translators must render these meanings to be adequate.,,in other respects, it will not be suitable. However, "بِالْقِسْطِ   bil-qis'ṭi " is interpreted in Pickthall as "the measure", but in Abdel-Haleem's rendering as " with justice " and in Khan and Hilali "with equity". The words " the measure " and " with equity " by Khan and Hilali respectively do not have connotative meanings, hence not easy to understand the sense of the Message. In this way, only Abdel-Haleem's succeeded to interpret the right meaning of "بِالْقِسْطِ bil-qis'ṭi " which means in this linguistic context" with justice" in this particular ayah and ranks the best renderings. Supposably, Abdel-Haleem is utilizing the accurate lexeme "with justice " to maintain the linguistic and cultural context with regard to the expectation of the receptor of the Holy Quran in the English language (TL). Hence, Abdel-Haleem's rendering seems the best of all, leaving no slim chance of   lexical   ambiguity.   Abdel-Haleem's renderings of the Quranic justice wordبِالْقِسْطِ bil-qis'ṭi bears the best possible sense of the meaning of the intended Message.

To conclude applying transliterations النقحرة alnaqhara and explanatory footnotes seems to be a more secure measure when rendering such examples.

Example 2

Source Surrah: النساء An-Nisaa, verse:3)

ST:(النساء:3) فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ
أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

Transliteration: fa'in khiftum allaa ta'diloo fawaahidatan aw maa malakat aimaanukum; zaalika adnaaa allaa ta'ooloo.

Target Text

(1)   **Abdelhaleem:** If you fear that you cannot be equitable [to them], then marry only

one, or your slave(s): that is more likely to make you <u>avoid bias.</u>

(2)   **Khan and Al-Hilali:** if you fear that you shall not be able <u>to deal justly</u> (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to preventing you from <u>doing injustice.</u>

(3)   **Pickthall:** if ye fear that ye cannot <u>do justice</u> (to so many) then one (only) or (the captives) that your right hands possess. Thus, it is more likely that ye will <u>not do injustice.</u>

The Meaning of the Ayah

" if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess" The meaning of this ayah is: whoever fears that he will not be able to deal justly if he has more than one wife; As Allah states:" You will never be able to do perfect justice between wives even if it is your ardent desire". Let him then have only one wife or the captives and slaves amongst whom he is not obliged to deal them equally: despite being recommended matter to handle all of them equally." That is nearer to preventing you from doing injustice ". Some scholars said:" that would rather prevent you from having a large number of children"." nearer to pervert you from doing injustice ". What is right in this regard is the saying of the majority of the scholars who said that you must not be unjust." And if you fear poverty " meaning, to become one of the needy. (Tafsir Ibn Kathir, vol.1. 296.)

The Linguistic Problems and Challenges in the Translation

To approach the embedded meaning of the Quranic justice word تَعْدِلُوا taʿdilū. Abdel Haleem's rendering" If you fear that you cannot be <u>equitable</u> [to them]", is applicable to the real interpretation of Tafisr Ibn Kathir(2004)and Al-Al- Jalalayn who opine that the meaning of تَعْدِلُوا taʿdilū in this context implies "equity" المساواة almusawa. And justice should be done amongst one's wives to avoid bias by treating them justly and equally. (Profanter, et al,2009)

Khan and Al-Hilali as well as Pickthall are not different in rendering the Quranic justice word تَعْدِلُوا taʿdilū into "justly"," injustice", receptively which may not convey the intended meaning explicitly. It is notable that Abdel Haleem, Khan, and Al-Hilali as well as Pickthall are incompatible in their renderings of the same lexeme تَعْدِلُوا taʿdilū. The first reason is that Khan, Al-Hilali, and Pickthall go against the context. The second reason Abdel Haleem's translations seem to go with the commentary of Kathir and Jaläl. al-Din's interpretation. Khan, Al-Hilali, and Pickthall's renderings seem to be in agreement with Alt-Tabari's interpretation of the lexeme. There is a full similarity between Khan, Al-Hilali's rendering, and Pickthall's. Khan, Al-Hilali rendered the lexeme تَعْدِلُوا taʿdilū into "to deal justly", and Pickthall into" do justice".Taking problematic lexemes," <u>equitable</u>, <u>justly and justice</u>" together increase the plausible choices which creates a complex situation for the translators of the Holy Quran.

To conclude that Abdel Haleem's rendering seems the first to that of Khan, Al-Hilali, and Pickthall, where the latter translators use the lexemes "to deal justly" and do justice" and the former use" <u>equitable</u>," which seems the most accurate and adequate rendering for lexeme تَعْدِلُوا taʿdilū into English. The three translators have experienced problems in realizing this implied meaning which is clearly a problem for translators of the Qur'anic text.

Example 3

Source Surrah:الشورى Ash-Shura, verse:15)

ST(15:الشورى) وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ

Transliteration: wa umirtu li a'dila bainakum

Target Text

(1)Abdelhaleem: I am commanded to <u>bring justice</u> between you

(2)Khan and Al-Hilali: and I am commanded to <u>do justice</u> among you

(3)Pickthall: and I am commanded to be <u>just</u> among you.

The Meaning of the Ayah

"I am commanded to <u>bring justice</u> between you; meaning,' when judging between you according to the rulings that Allah command me to implement.

The Linguistic Problems and Challenges in the Translation

Abdelhaleem, Khan, Al-Hilali, and Pickthall, have succeeded to echo the implied meaning of the Qurʾānic justice word"لِأَعْدِلَ li-aʿdila ", which leads to the adequate or satisfactory rendering of the ST message. The three translators rendered the lexeme word"لِأَعْدِلَ li-aʿdila into" bring justice" by Abdelhaleem, into" do justice" by Khan and Al-Hilali and into" to be just" by Pickthall. Conveying the force of the implied meaning of the Quranic justice word" into English in general and the Quranic justice word"لِأَعْدِلَ li-aʿdila in particular inexorably constitutes a challenge and problem for the translators of the Qurʾānic text.

The Qur'anic justice word"لِأَعْدِلَ li-aʿdila has been rendered as" justice" by the three translators who maintain the ST's implied meaning of the lexeme. Hence, their translations are the appropriate matching of the TT concept of "justice" with the STلِأَعْدِلَ li-aʿdila linguistically. The three translators also contexed the receptor and are aware of the socio-cultural context to identify the nuance of the intended meaning of The Qur'anic justice word"لِأَعْدِلَ li-aʿdila. Hence, they have rendered the lexical term لِأَعْدِلَ li-aʿdila properly, because the three translators' renderings are congruous with and in accord with the commentators such as Kathir and Jaläl. al-Din and Alt-Tabari's interpretation and their translation of the Qur'anic justice word"لِأَعْدِلَ li-aʿdila goes with one of the choices implied by Kathir and Jaläl. al-Din and Alt-Tabari.

To conclude lexical option in any rendering of the Qur'anic justice word is very crucial in general and in rendering the Qur'anic justice word"لِأَعْدِلَ li-aʿdila in particular. Moreover, the translator's responsibility is to ensure that

he/she renders the Qur'anic justice words as faithfully and properly as the TL allows.

Example 4

Source Surrah:الأعراف, Al-A'raaf, verse:181)

ST:(الأعراف:181)وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

Transliteration: Wa mimman khalaqnaaa ummatuny yahdoona bilhaqqi wa bihee ya'diloon

Target Text:

(1)Abdelhaleem: Among those We created are a group of people who guide with the truth and <u>act justly</u> according to it.

(2)Khan and Al-Hilali: And of those whom We have created, there is a community who guides (others) with the truth, and <u>establishes justice</u> therewith

(3)Pickthall: And of those whom We created there is a nation who guide with the Truth and <u>establish justice</u> therewith.

The Meaning of the Ayah

The meaning of the ayah is the saying of Allah "And of those whom We have created", refers to the same nations there is a community" that performs the truth in deed and creed. They are those ", who guide (others) with the truth." i.e., they proclaim and call to it. " and establish justice therewith", to it they adhere their own selves and thereby it they fairly just. In this verse, the word community refers to the community of Mohammed (PBUH). It is stated in the Hadith that the Messenger of Allah (PBUH) said: there will always be a group of my (UMMAH)(COMMUNITY) who are to the truth adhere themselves, unabated by those who disappoint or oppose them, until the(HOUR) is established. In another narration, it is stated that the Messenger of Allah (PBUH) said: "until Allah's Command (their death or the establishment of the hour) is established while they still to the truth adhere their own selves"

The Linguistic Problems and Challenges in the Translation

knowledge of the original meaning of the Quranic justice words will certainly help the translator of the Quranic text to find out reasonable equivalents which adopt the spirit of the original and the limitations of the receptor. The three translators' renderings of the Quranic justice word capture the denotative and connotative shades of meaning of bilhaqqi wa bihee ya'diloonوَبِهِ يَعْدِلُونَ. In its immediate linguistic context,يَعْدِلُونَ is strongly associated with the lexeme justice and thus it is a sound relatively appropriate, and accurate translation. The translations of Abdelhaleem, Khan, and Al-Hilali , and Pickthall seem to undergo the influence of Ibn Kathir's commentary. There are some similarities between the translators' translations: in Khan, and Al-Hilali , and Pickthall "establish justice therewith" and seem Khan and Al-Hilali follow Pickthall in their renderings of the Quranic justice word of bilhaqqi wa bihee ya'diloonوَبِهِ يَعْدِلُونَ . It seems here the three translators are strongly agreed on the matter because of the influence of the commentators' commentaries who are distinctly agreed on the meaning of ya'diloonوَ يَعْدِلُونَ which is strongly closely related to the lexeme justice.

To conclude, all the three translators have translated the Quranic justice word bilhaqqi wa bihee ya'diloonوَبِهِ يَعْدِلُونَ semantically, and therefore appropriately.

Example 5

Source Surrah:, الأنعام Al-An'aam verse:70)

ST(70:الأنعام) وَإِنْ تَعْدِلْ كُلَّ عَدْلٍ لَا يُؤْخَذْ مِنْهَا

Transliteration: wa in ta'dil kulla 'adlil laa yu'khaz minhaa;

Target Text

(4)   **Abdelhaleem:** whatever ransom it may offer will not be accepted
(5)   **Khan and Al-Hilali:** and even if he offers every ransom, it will not be accepted by him.
(6)   **Pickthall:** and though it offers every compensation it will not be accepted

The Meaning of the Ayah

To Allah's saying" and even if he offers every ransom, it will not be accepted from him.". The meaning of this ayah is: that whatever ransom such people were to offer, it will not accept by them.

The Linguistic Problems and Challenges in the Translation

The similarities between Abdelhaleem's and Khan's and Al-Hilali's translations of the Quranic justice word تَعْدِلْ كُلَّ عَدْلٍta'dil kulla 'adlil are: "ransom" and " ransom" receptively. Pickthall is not agreed on the meaning of the same lexeme, so he rendered it into" compensation".Translating the Quranic justice wordَتَعْدِلْ كُلَّ عَدْلٍta'dil kulla 'adlil into English is a linguistic problem and a hard nut to crack, is clear from Pickthall's rending for the lexeme when it was translated by him into compensation. What makes the context of the Quranic justice word تَعْدِلْ كُلَّ عَدْلٍta'dil kulla 'adlil more confused is that this Quranic Arabic lexeme has no equivalence in English owing to the fact that it is an Islamic term rooted in a disjunct culture. Its implied meaning is associated with فديةfidya ransom rather than compensation as suggested by Pickthall. In rendering an embedded meaning of such lexeme asتَعْدِلْ كُلَّ عَدْلٍta'dil kulla 'adlil into an explicit one the problem lies in the possibility of deforming the original purport of the Quranic text. This problem becomes sharp when the original denotation is itself difficult to be grasped by the translators of the Holy Quran and there have been many differences of view regarding its origin and message.

The rendered the Quranic justice word تَعْدِلْ كُلَّ عَدْلٍ ta'dil kulla 'adlil into ransom by Abdelhaleem' and Khan and Al-Hilali sustain the strength of the Quranic Message. Pickthall's rendering" offers every compensation " lacks intensity because of morphosyntactic ambiguity, hence perplexing and mystifying for an average receptor.

To conclude Pickthall' did not have a very good command of the Quranic Arabic language is possibly clear in the many errors he has committed to rendering the Holy Quran

into English in general and Quranic justice word تَعْدِلْ كُلَّ عَدْلٍ ta'dil kulla 'adlil in particular

Conclusion

The present study has been confined to exploring the linguistic problems and challenges encountered by the translators of the Holy Quran in translating the Quranic justice words as a positive character trait into English. The study has probed three English translations by Abdul-Haleem, Mohammed M. Pickthall and Muhammed M. Khan, and Mohammed Hilali. The present study does not request to include all dimensions of the three English translations, rather, it has been confined to the scope of examinations of the Quranic justice words as a positive character trait in English. and their implied meanings in the Quranic contexts and with different shades of meanings in conterminous contexts as well.

Since it is an arduous task to explore the translations of all the Quranic 'justice' words as the Quranic positive character traits, it is just as difficult to probe the Quranic 'justice' word under investigations in all the ayahs of the Holy Qurʾān. Also, some of the Quranic 'justice' words often reappear to pertain to the same semantic entity and to describe the same context thus the two researchers prefer not to repeat them to avoid tautology and redundancy.

The three translators' translations of the linguistic problems and challenges in rendering probe the Quranic 'justice' words into English are compared with the interpretations of the commentator, whom the three translators have been conversant with, for example, Ibn Kathir (2007), Alt-Tabari (2003), Tafsir al-Jalalayn(2007) in order to explore the commentators' impact on the three translators**.**

 By analyzing the corpus of instances of the Quranic justice words, the two researchers attained some differences. In addition, the two researchers noticed that the three translators, under investigation, did not have a good grasp of the Quranic justice words, and their

meanings in the science of the Holy Quran and various interpretations to comprehend their intended meanings accurately. The study reveals that some of the three translators' renderings are' similar, for instance, examples 1, 2, and 3. The similarities between the three translators' translations are also scrutinized to identify the degree of dependence between the three translators, but it was found that some translators follow each, for example, Khan and Al-Hilalai follow Pickthal. The main conclusion is that the Holy Quran is untranslatable in the strictest sense.

The study concludes that the translators of the Holy Qurʾān, compared to other literary genres, encounter many linguistic problems and challenges in rendering the Qurʾānic ST message in general and the Quranic justice words in particular. The study attributes these linguistic problems and challenges to contextual, socio-cultural causes which make differences and give rise to gaps or absence of lexicalization in the target text (English).

Acknowledgments

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